

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

No. 44.—VOL. IV.

SATURDAY MORNING, OCTOBER 30, 1819.

Price, $\$3.00$ in 6 months, or $\$2.62$ in advance.

BIOGRAPHY.

From the London Missionary Register.

SKETCH OF THE LATE REVEREND WILLIAM GARNON,

Chaplain of the Colony of Sierra Leone.

He is now enabled to lay before our readers the leading circumstances of this lamented young Clergyman; though not a Missionary in name, was truly a Missionary in spirit, and in years for and among the Heathen. The sad and chequered days of his youth were found to have been a preparation for his subsequent short but exemplary career of service. The Christian Reader will fail to pray that many Labourers be sent forth into the field, endued with that simplicity and wisdom, that gentleness and fortitude, that activity and faith, which were united by the Grace of God, in the character of Mr. Garnon.

his earlier years, to his arrival at Sierra Leone.

The Rev. W. Garnon was born at Lincoln, July 27, 1791. He was early deprived of his parents; his mother dying in birth of him; and his father, who was an attorney at Lincoln, dying when he was only eight years old.

In 1798, he went to school to Oxford, to a preparatory, and afterwards to a seminary, where he continued till

here, he was preserved from premature death, by that merciful Providence which over the unguarded steps of childhood. Having one day improperly and untruly with two of his schoolfellows, they got into a barge near a mill on the river. The current was so strong as to bear it to a rock, when he, in trying to push it back, fell in. His companions could not rescue him, nor did they leave him; till, after many minutes, fearing that he must be drowned, they went to fetch some men belonging to a mill, who immediately came and put a line into the water, which, although he fell it at first, he soon lost, and sunk; when a man jumped in, and pulled him out, almost exhausted. At another time he was scalded so severely, as to lead to apprehensions for his life.

On the 7th of January, 1803, he finally school, and removed to his uncle's, Mr. Garnon; and was placed under the care of his aunt, with whom he continued some time.

James Garnon was a Captain in the 26th Regiment of Foot, then stationed at Buxton on the recruiting service, and as his time was not then much filled, he devoted it to the instruction of his nephew. A strong mutual attachment was soon formed. This happiness, however, last long; as his uncle became suddenly ill in July following, and in a week. He had seen a great service, having been in the whole war with Hyder Ally and Tippoo under Lord Cornwallis, and in Egypt General Abercrombie; and, notwithstanding these hard services, enjoyed perfect health till within a few days of his death.

It is worthy of remark, that although he had been in those countries, exposed to great danger from the sun and water, yet he was taken off at last, in a "coup de soleil"—a striking instance of those words, *With him are seasons of life and death.*

Mr. Garnon was a renewed man; but it was the means of his uncle's death which induced him to decide on his future destiny. He had, for some time, been a frequent visitor with his friends, in what profession he should be brought into. The sudden death of his uncle, and the martial spirit which he had inspired, his frequent intercourse with the Marquis of Buckingham, having well known him, immediately came forward, recommended him to his patronage; and presented him with a Commission in the Buckinghamshire Regiment, till he should be old enough to enter the Line. He accepted this commission, and joined his regiment at Buxton, on the 1st of January, 1803.

The Marquis of Buckingham recommended him to the attention of which he evinced a grateful remembrance. Mr. Garnon was taking leave of this nobleman, after spending two weeks with him at his seat at Stowe, and acknowledging his kindness, the Marquis replied, "Take care, my boy:—behave well, and God will be with you."

At this early age, between fourteen and fifteen, he entered the Army—connected with the Military; but his amiable and interesting character, added to his youthful appearance, gained for him the protection of his superior officers.

At Chelmsford, the regiment proceeded, with it to different places, staying at each, till September 1807, when he received a Commission in the Regiment of Foot; to which he entitled, according to the regulations, volunteering with fifty men.

He immediately joined his new regiment at Horsham.

In December following, they embarked for Ireland, where they remained till July 1808, when they received orders to sail for Spain, in the Expedition with Sir David Baird, and joined Sir John Moore at Benavente. He was engaged in that harassing campaign; and returned, in February 1809, to England, landed in the Downs, and marched to Buckingham. In July, he left England again with the Expedition to Walcheren, under Lord Chatham; returned in October; and re-embarked in Nemoer for the same place, to bring back the shattered remains of the Army. He arrived in England, February 1810; and sailed for Gibraltar, for garrison duty, the regiment being much crippled. In July, he left Gibraltar for Malta; where he was seized with the Walcheren fever, which prevailed among the troops. This obliged him to return to England, in November; being reduced to a state of great weakness, and at that time feeling a strong wish to die in his native land.

On his arrival in England, he proceeded to Brighton, where his aunt then resided, with a view to recruit his health; but, continuing for some months in a very delicate state, he was induced to apply for an additional six months' absence from his regiment, which was granted.

This visit laid the foundation of many interesting and important circumstances in his future life. He was introduced to a circle of acquaintance totally different from those with whom he had been accustomed to associate. He could not then justly appreciate their piety; but, when brought to feel the real influence of Religion on his own heart, he learned to esteem them very highly in love, for their works sake.

While Mr. Garnon was suffering from severe illness at Malta, he was often under painful apprehensions of dying. He had been engaged in open contest with the enemies of his country, but the attendant circumstances of battle stifled the consideration of futurity. Now, laid on a sick bed, unable longer to relish those vanities and gay pleasures which in health he had pursued, he could not contemplate the awful change but with fear & dismay. Those words of Dr. Young were much in his thoughts—"Time how short! Eternity how long!"

These impressions, which arose chiefly from the fear of future punishment, soon wore off, as he began to recover. In speaking of this period once to a friend, he said, "When I returned, though I was so ill as scarcely to be able to move about, I had no more idea of Religion than a brute."

His residence at Brighton became an inestimable blessing to him. The preaching of the Cross was, at first, foolishness to him; but it became the power of God to his salvation.

He eagerly attempted to disprove what he heard from the pulpit; while he thought, from the Preacher's earnestness, that the subject demanded attention. But the very effort to disprove the truth of what he heard, as it led him to search the Scriptures, had the happiest effect on his mind. Much dissatisfied and yet impressed, one day, with what the Preacher had said, he told his aunt that he was persuaded that he did not speak the truth; and that he would go to hear him once more, and examine what he might advance, by the Bible: if it agreed with the Bible, he would believe him; if not, he would go no more. He went, therefore—heard him—and was satisfied. The eyes of his understanding being enlightened, he was led to discover the depravity of his nature, the evil of sin, his abuse of the many mercies conferred upon him, and the negligence of his past life. He was now humbled under a sense of the aggravated nature of his offences; and the same Divine Teacher, who had effectually convinced him of his sinfulness, led him also to the Saviour, in whose righteousness alone he could stand accepted before a Holy God. In a renunciation of self, and in firm dependence on Christ, he found that peace to which before he had been an utter stranger.

The sincerity of this change was evidenced by consistency of life, and a superiority to those pursuits and amusements which once afforded him high gratification; combined with a surrender of the heart to God, and an ardent wish to be instrumental in communicating to others the unspeakable blessings of which he had been made partaker.

This desire to glorify his Heavenly Father in declaring the freeness and fulness of that salvation which is by Jesus Christ, disposed him to turn his attention to the work of the Ministry. A feeling of compassion arose in his heart for his late comrades and companions in folly. He longed to tell them what a Saviour he had found. On this subject, he consulted with his friends, earnestly prayed for direction, and waited to discover the leadings of Divine Providence by concurrent circumstances.

About this time he was introduced to Mr. Wilberforce, who, with his accustomed benevolence and kindness, promised, should he resign his commission with such a view, that he would recommend him to a Clergyman who would assist him in preparing for the Sacred Office.

It was now about the Autumn of 1811; when his leave of absence being almost expired, it became necessary for him to come to a decision with regard to his future proceedings; whether he would return to the Army, or prepare for the Military Office. He wrote accordingly, to General Calvert, Colonel of his Regiment, and Adjutant-General of His Majesty's Forces, intimating his wish to resign his commission; and received for answer, in November, that his resignation was accepted.

He now wrote to Mr. Wilberforce, stating his resignation, and his wish to accept his kind offer. In the beginning of 1812, he entered, in consequence, on his studies, under a Clergyman, whose instruction he enjoyed till he received Holy Orders. He gained the affections, not only of his fellow-students, but of all who had intercourse with him, by his amiable disposition and fervent and simple piety; and was very assiduous in visiting and instructing the sick and poor.

In September, 1814, he went to Chester; and was ordained, on the 20th, to the Curacy of Edenfield, in Lancashire.

In a letter to a friend, about this period, Mr. Garnon writes—"I long to have my heart overflowing with the love of Christ to me, the most unworthy, not counting myself dear unto myself, that I may labour abundantly in His vineyard;" and, in another, "What an honour conferred on me! that, after having served our good King George, I should be permitted to serve the King of Kings and Lord of Lords!"

He began his Ministry at Edenfield, October 2d. Not being able to procure a suitable situation nearer, he resided at Heywood, about five or six miles off. It was his custom to go to Edenfield on the Saturday Afternoon, and return on the Monday Evening, after having spent the day in visiting his parishioners; occasional duties sometimes requiring his attendance in other parts of the week. He soon had a good Congregation; and his exertions for the spiritual welfare of the people committed to his charge were very great. He laboured among them in an affectionate spirit, with much diligence and fidelity, feeling his heart deeply engaged in his work; and it pleased God not to leave him without testimonies of His blessing.

In September 1815, he went again to Chester, to take Priest's Orders; and, in the following November, received an appointment to the Chaplaincy of Sierra Leone; a situation which was rendered the more desirable to him from its connexion with the Military, in whom he felt a peculiar interest, having spent so much of his early life among them; always calling himself the "Soldier's Friend."

After having accepted this situation, he says, in a Letter to a friend, "I am about to launch forth to preach the unsearchable riches of Christ to the benighted Africans. Think of a young man; unskillful, weak, and apt to slide; having a heart prone to evil, and that continually—a nature ever departing from God; one who finds it difficult to save his own soul, yet attempting to be the means of saving others: these are the mountains, the difficulties, which too often impede my own course, and would, if possible, enfeeble my poor exertions; but, blessed be God for His unspeakable gift! Is there no balm in Gilead? no physician there? Yes! Jesus Christ, The Way, the Truth, and the Life. To whom then should I go? It is true, without Him I can do nothing; but, in His strength I can do all things. Surely, then, my soul fainteth for Thy salvation, but I hope in Thy word."

Another letter will shew how sensible he was of his own insufficiency for such an arduous station; while he was fervently desirous of obtaining help from Him that is mighty.

"I greatly need encouragement in the important situation I am about to occupy. Fears, from without and from within, daily arise; and I feel myself wholly insufficient for the work, unless the power of Christ rest upon me. Pray for me, that, though weak, I may be strong in Him; and, having nothing, I may possess all things. The ravaging effects of the climate naturally deter one. How difficult is it to forsake all for Christ, to count all things but lost for the excellency of His knowledge! May His grace powerfully operate on our hearts, that none of these things may move us, nor that we may count our lives dear unto ourselves, so that we may finish our course with joy, and testify the Gospel of the grace of God to benighted Africa!"

The prospect of his removal to such a distance, and the great probability that they should see his face no more in the flesh, was, as may be supposed, matter of deep sorrow to those who had been benefited by his ministry; while a feeling of regret was expressed by all: for his peculiarly amiable disposition endeared him to all who knew him. In testimony of their esteem, they proposed to contribute 5*l.* per annum for the education of a child to be named after him in Africa; and a few little tokens of regard were presented to him by the roar of his flock. He was not unmindful of that flock, when he could no longer personally labor among them; and the hearts of some have been refreshed by his communications from the scene of his subse-

quent labors. He preached his farewell sermon to them on the last Sunday before Christmas Day 1815, from Acts xx. 32.

In the beginning of March, 1816, he went to Birmingham, where he occasionally assisted the Rev. Edward Burn at St. Mary's; and sometimes officiated at Harborne, a village about three miles from Birmingham. Early in April he proceeded to Harewood, in Yorkshire, where he supplied, for several weeks, for the Rev. R. Hale, Vicar of that place. In conversation with this gentleman relative to his going abroad, he said, "I am going to the most unhealthy climate in the world, but I know that I am immortal till my work be done. What may be the will of God concerning me, I know not; but I shall know hereafter."

Mr. Garnon did not undertake the Chaplaincy of Sierra Leone without endeavoring duly to weigh the dangers and privations connected with that situation; but these he was willing to encounter, depending on the strength of Divine Grace. His language was, *I can do all things, through Christ which strengtheneth me.*

In writing to a friend about this time, he says, "The mention of Jesus, of his grace and fulness, of his supports and promises, of his faithfulness and his salvation; even of him who is Wisdom, Righteousness, Sanctification, and Redemption; tends to cheer my heart, and increase my faith, which is, alas! too often liable to become weak, when I view the many and great difficulties which my important undertaking naturally brings before me. Like Peter, I am too apt to look down upon my difficulties, rather than look up to my Saviour. May the Holy Spirit enable me to look upon him, and meditate on His fulness, who filleth all in all!"

In the beginning of June, Mr. Garnon left Harewood, and took charge of the parish of Harborne for several weeks. This was a situation much endeared to him, on many accounts. He formed an affectionate attachment to the person and family of a revered friend, George Simcox, Esq. with whom he for some time resided. It was from under his hospitable roof that he was married, at Harborne Church, by the Rev. Edward Burn, on Thursday the 18th of July, to Miss Mary Dennis Rock, of Birmingham. The solemnity and interest of this union were enhanced, by the consideration of the important duties which they had in prospect: and by the earnestness and affection with which their Christian Friends united, in commanding them to the care and blessing of Him, in whose cause they were about to serve in a foreign land.

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In this spirit and temper he set forward on his work in Africa, not knowing the things that should befall him there, but prepared to meet them as a Christian.

[To be Continued.]

MISSIONS IN EUROPE.

From the N. Y. Christian Herald, Continental Society for the Diffusion of Religious Knowledge.

We have received the First Report of this Society. It is very interesting; and we doubt not will be the means of calling the public attention to an institution which is of great importance, and promises to be extensively useful in the cause of religion. It embraces the following particulars, viz. State of Religion on the Continent—Continental Bible Societies—Religious Books—Activity of Foreign Clergy impeded by want of means.

Some of the most evangelical of the French and German Clergy have long wished to make journeys in their own respective neighborhoods, in order to preach and distribute the Scriptures and other religious books, but the necessary expense of such journeys are greater than their means can afford. In the year 1817, a plan was in agitation among some zealous Christians at Berlin, Petersburgh, Basle, Berne, and Geneva, for forming a Society in aid of Missions over the continent of Europe.

It was the intention of these persons to establish a branch also at Paris, and another in London.

The difficulty of carrying their design into effect, without much personal communication, retarded its execution until the spring of 1818, when a few

religious persons being at Paris, determined no longer to delay the commencement of this important work, and accordingly

subscribed a sum nearly sufficient to defray the expense of sending one missionary immediately from thence, which was done.

Several persons offered to undertake the office; and in order to obtain sufficient funds to carry on what was already begun, the present Continental Society was formed in London.

Many difficulties presented themselves in this country which did not exist elsewhere. The diversity of opinion among professing Christians in this otherwise favoured land, always operate more or less in the formation of every new Society.

The Continental Society has, therefore,

wisely determined to guard against the possibility of collision arising from the usual causes of dissension by employing none but natives in the respective countries: a measure which possesses, on other grounds also, very eminent advantages.

Pious Clergy confined to their own neighborhoods.

Although the encouragement of pious

Ministers to travel in their own immediate

neighborhood be a very good measure, so

far as it goes, yet, as their labors must be

local and circumscribed, it is obviously by

no means sufficient; and in no country in

the world has the publishing of the Scriptures been deemed sufficient for the con-

sion of its inhabitants, without their being accompanied by preaching. In almost all, missions were established long before the printing of the Scriptures was attempted; and justly so, since oral preaching, rather than the distribution of books, is the divine appointment for the conversion of sinners unto God. These preachers must be natives; *first*, because Englishmen would neither be listened to nor tolerated; and, *secondly*, because the sending of any persons from this country, would involve the discussion of questions on which unanimity in every member of the Society could not be looked for. No Englishman, therefore, has been, or can be, employed by this Society.

The Committee desires gratefully to acknowledge the goodness of the Lord, in raising up for them, as laborers, men of extraordinary prudence, great zeal, and exemplary piety. Four Itinerants are now in France, where abundant success has crowned their exertions. In one district, which has been visited, fifteen newly formed churches were found in a little cluster, having only one pastor for them all; in another spot, sixteen other churches were found similarly circumstanced. In Switzerland, similar modes of operation cannot be carried on, owing to the great variety of dialects which are spoken in the different valleys; but a sum of money has been placed in the hands of some Swiss Christians in whom the Committee have the greatest confidence, to be employed in sending upon short excursions competent persons into every one of those districts.

Operations of the Society.

Besides preaching, the Itinerants distribute Bibles, Testaments, and Tracts. The books printed abroad, towards the payment of which the Committee have contributed, are selected by competent persons on the spot, and the Society exercises no control over their choice.

Auxiliary Societies to this have been formed, and subscriptions obtained.

It has been an invariable rule with the Committee, in no instance to prescribe the mode of usefulness, as the persons on the spot must be the only proper judges of what is required to be done. The Itinerants are not considered as laboring brethren; they have been exhorted to be as economical as possible, in order to spare the funds of the Society, that more may be sent into the same vineyard. On every side this cry has been reiterated to us, "Send more laborers." Those that have been sent, have been importuned to remain wherever they were; and there is not the least doubt, that an immense field is open, which promises an abundant harvest.

An English gentleman who has resided some years in France & Switzerland, has obtained, after much inquiry from all persons, and especially from the Moravian Missionaries in Germany and France, the following scale of allowance for those employed by this Society, which has accordingly been adopted by your Committee:

Frances per ann.
Married Missionary in a large district, £300 or 2000
Do. do. small do. £60 1600
Unmarried do. large do. £75 1400
Do. do. small do. £50 1200

Christians are the meek and quiet in the land; but they will ever be accused of being the troublers of Israel, the enemies of Caesar, and the turners of the world upside down. While endeavoring to excite the religious sympathy of the British public for their Continental neighbors, the Committee must not be led into giving details in their Report which might tend to impede the future operations of the society. Spain and Italy might otherwise furnish matter of encouragement to all the well-wishers to Zion. But enough has already been said, and more will be found in the Appendix to this Report, to justify your Committee in calling, in the most earnest manner, upon all to whom the name of Jesus is precious, to join in sending forth the savour of that name over the Continent of Europe."

CHOCTAW MISSION.

From the Panoplist. Journal of the Missionaries at Elliot, in the Choctaw Indian Country.

[Continued from page 174.]

April 22.—The Lord is merciful, and we would speak his praises. This morning sister Williams was delivered of a fine son. Both are likely to do well. Removed as we are from human aid, in times of difficulty and danger we feel constrained to record the kindness of our covenant God. Surely those who trust in him shall never find his faithfulness to fail. But our faith is often tried. Brother Kingsbury has a renewed and more severe attack. It assumes the appearance of a continued bilious fever.

23.—Brother Kingsbury continues very sick, at times deranged. But the medicines have a favorable operation. Sister Williams and the little son are very comfortable. Sister Kanouse is unwell.

24.—Sister Kanouse is better. Brother K.'s symptoms are also more favorable.

Sabbath, 25.—We were gratified to-day by the presence of a goodly number to unite with us in public worship. A portion of Scripture was read by the brethren, and observations made, which were heard with attention. Brother K. was able to sit up an hour or two to-day.

29.—A boat arrived from Natchez, which brought some flour and other provision for the mission. But we were much disappointed in not receiving some articles which we expected from the north, and which we greatly need. Brother K. is recovering, his fever has become a regular intermittent. Late rains have been excessively heavy. The creeks in every direction have overflowed their banks.

May 2. A half breed, who lives about seven miles distant, sent us word that his youngest child, one year old, was at the point of death. He wished brother Kings-

bury, if able, to visit him; and if not, one of the other brethren. Brother Williams went. The child was dead before he arrived. He tarried, attended the funeral, and was requested to perform religious exercises. Our neighbors are beginning to think it proper to send for the missionaries unto God. These preachers must be natives; *first*, because Englishmen would neither be listened to nor tolerated; and, *secondly*, because the sending of any persons from this country, would involve the discussion of questions on which unanimity in every member of the Society could not be looked for. No Englishman, therefore, has been, or can be, employed by this Society.

3. We have occasion once more to record the mercies of our covenant God, in the remembrance of his gracious promise. This morning sister Jewell was safely delivered of a daughter, and both mother and child are remarkably comfortable, considering the feeble health sister J. has lately experienced. In all our sickness our circumstances have been ordered in infinite mercy. The Lord has indeed been kind to us.

4. Have been informed that a half breed of some education, who has a store about two miles from us, has refused trading on the Sabbath. He has for some time been very attentive at our meetings, and shows a respect for religion. Yesterday a white man tendered him the money for some articles, but he refused to open his store. This is the more remarkable, as there is another store within half a mile, kept by white men, who trade with all who come.

6.—Sister Kingsbury is quite sick. Brother K. is able to walk out and ride a little, but is very weak; and every second day has a slight ague and fever.

8.—Brother A. V. Williams has for some time been feeble in health: to-day he is very ill, and threatened with a fever. The Lord sees that it is necessary to try our faith by carrying us through the furnace of affliction. If it serves to break our attachment to this world, and engage us more entirely in our work, we shall have occasion to rejoice.

Sabbath, 9.—Had religious exercises at the mission house, and also at Mr. F.'s, the merchant above-mentioned. In a very affectionate manner he told us that his house was open, and that he should be glad to have the privilege of spending the Sabbath in a religious way.

10.—How often have we occasion to adopt the language of the Psalmist, and say, Bless the Lord, O my soul, and forget not all his benefits. All the sick in our family are much better, and there is a favorable prospect of their recovery.

11.—We have just learned, that a merchant from this neighborhood, who went to Natchez, a short time since, has sold his boat, and will return by land. This is a great disappointment, as we expected many supplies by this boat, which we greatly need.

13.—In the evening six drunken Indians came to the house, and wanted something to eat. Considering that they are so outrageous when intoxicated, we thought feeding them the shortest way to get rid of them, and gave them a dish of *Tom-ful-lah*, which they ate, and soon went off. They were distinctly told, that our house was no place for drunken Indians; and that we could never consider them as our friends.

14.—God's ways are not as our ways.

An addition has been made to our sick family, which we, poor short sighted creatures, thought already too large. The father of two of our scholars reached our house this evening, very sick with a pleurisy. This is the fourth day from his attack, and nothing has been done for his relief. It was with great difficulty he reached our house. His distress is extreme. The remedies prescribed in such cases were immediately applied, and by the blessing of God, with good effect.

15.—The sick man is somewhat relieved, but is still exercised with much pain. Brother and sister Kingsbury still continue quite feeble.

Sabbath, 16.—Not so many as usual attended public worship. Those present were attentive, and some of them solemn. We have great hopes that Mrs. P. the wife of the Chief of this district, has experienced a saving change of heart. She gives much satisfaction by her conduct and conversation. Brother K. was able to speak a short time to-day.

18.—Sister Jewell has been feeble since her confinement. She has been exercised with severe pain in her head, and has been twice threatened with a fever; but timely application of medicine was instrumental in removing the dangerous symptoms.

Brother A. V. Williams is laid by with severe pain in the head, and inflammation of the eyes.

25.—The sick man was able to ride to his friends, about seven miles distant. Our circumstances rendered it very inconvenient to receive him into our family; yet we rejoiced that he was able to reach our house; as it seemed the means in the hand of God of saving his life. He expressed much thankfulness that his lot had been cast with us during his sickness. Happy would it be, if he should derive any spiritual benefit from this season of affliction.

21.—Have at present but one hired man, except occasional help from Choctaws. Another came to-day and offered to hire, whom we accepted.

22.—Brother Kingsbury had a more severe fit of the ague to-day than for some time before, which has reduced him very low. But, blessed be God, he supports us under our afflictions, and carries us through one week after another, when hope had almost failed us.

Sabbath, 23.—A goodly number attended our meeting to-day, and were attentive.

26.—Two more men came to-day, whom we employed to labor for a while.

June 2.—Of late we were depressed with anxiety that we had no more help to get our buildings forward. The interposition of Providence in this respect, has been remarkable. The three men whom we lately hired are very serviceable. This evening another man came, recommended by one of our friends.

Brother K. is much better, has had no return of the fever for several days. The

rest of the family now enjoy tolerable health.

8.—Brother Kingsbury was called to attend a wedding. It is very natural for these people, either from their good sense, or from the principle of imitation, to fall in with the customs of their more civilized neighbors. The bride was a half breed; her parents are wealthy. She was handsome in appearance, modest and dignified in her deportment. A want of mental cultivation was all that rendered her inferior to young ladies of the first rank in our own society. She was married to a respectable white man.

10.—Our family, particularly the scholars, have been much afflicted, of late, with sore eyes. The inflammation has been so great as to deprive the patient entirely of sleep, and to require the most efficient remedies, as topical bleeding and blistering, to give relief. Brother Kingsbury has been confined to his room three days by a very obstinate case of this disease.

16.—Brother K. left home to-day on a journey of about 60 miles, in hopes that it might be beneficial to his health, and also for the purpose of procuring some cows for the use of the mission.

25.—Sister Kingsbury was taken sick with the dysentery.

26.—Brother Kingsbury returned, and brought seven cows and calves. The fatigues and exposures of the journey proved a temporary injury to his health. Three more scholars, who had been waiting our permission, came with him to join the school.

During this journey brother K. conversed with some influential men in the nation, who appear much interested to have more ample means provided for extending the blessings of education to the numerous children in this tribe. It is probable, that there will be a council convened soon, to whom the subject will be submitted.

July 1.—The brethren Jewell and Kanouse, set off on a journey of about 30 miles, after some cows and steers that we had purchased.

2.—Brother Williams's little babe is sick. Its disease we do not well understand, should not be surprised if they should soon be called to resign the short loaned blessing. Brother and sister Kingsbury are better.

3.—The brethren returned with three cows and calves, and three steers. Two of the latter we intend to break to the yoke; the other was a present from half breed, who has a daughter in our school.

Sabbath, 4.—Agreeably to previous appointment, brother A. V. Williams and sister Chase, were united in the solemn ordinance of marriage. The ceremony was performed in the presence of the congregation at the commencement of the morning exercise. In the afternoon, the sacrament of the Lord's Supper, which had been administered on account of brother Kingsbury's ill health, was administered, and brother Jewell's babe was baptised. The transactions of the day were interesting, and we hope profitable.

The Lord is giving us new occasion to speak of his goodness. Brother Williams's babe was thought to be dying, but is now revived, and its symptoms are more favorable.

5.—The man we last hired is a good cook, and we are so much pleased with his conduct, that we shall employ him for the present in the house. We were disappointed in obtaining a black girl as we expected, but our heavenly Father has supplied our wants in a way we had not thought of.

6.—The little babe is better, and there is prospect of its recovery. May its life be spared, and may it yet become a chosen instrument of good to the poor heathen.

Sabbath, 11.—Brother Williams's babe was baptised. It has nearly recovered.

14.—Brother Kanouse has been ill for several days. We were apprehensive he would have an attack of the fever; but now have hope that he will soon be restored to health. Of late he has been feeble.

15.—Our school at present consists of 20 scholars, who in aptness to learn, industry, and general deportment, are not inferior to those at Brainard. We have no evidence that any of them are pious.

(To be continued.)

CHARITABLE SOCIETY.

For the Boston Recorder.

Eighth Annual Report of the Board of Directors of the Religious Charitable Society in the County of Worcester, presented at the Annual Meeting of the Society in Paxton, September 15, 1819.

CHRISTIAN BRETHREN AND FRIENDS,

We meet you again at this eighth anniversary of this Charitable Society, under auspicious circumstances, and with Christian affection. We esteem it a privilege, that we are spared to labor in the great work of Christian benevolence, and bear a part in the pious efforts of the age. We have endeavored to discharge the trust you have committed to us in the direction of the concerns of this Society with fidelity and prayerfulness. We have employed the resources placed at our disposal in the manner we deemed most salutary, and best adapted to accomplish the designs of this Society. In our appropriations we have endeavored not only to comply with your benevolent wishes, but to approve ourselves to Him, whose stewards we are, and whose bounties we distribute.

The Treasurer has, by the direction of the Board, paid over to the Treasurer of the American Board of Commissioners for Foreign Mission, one hundred and seventy-nine dollars and twenty-nine cents, the sum appropriated by donation and subscription for their use. We have assisted six feeble churches in supporting religious institutions, who have gratefully received our aid, seem encouraged to efforts for repair-

ng their desolations, and lead us to hope, that they may not only be saved from extinction, but rise from depression, and be built up in the most holy faith. In our appropriations for the aid of feeble churches, it is not our object to furnish them statedly with the dispensation of the gospel and its ordinances, but to encourage them to make vigorous efforts for this object, to co-operate with us in building up themselves, and in gaining strength to support the gospel and its institutions, independently of our aid.

We have aided six indigent young men the past year in their preparatory studies for the Gospel Ministry; beneficiaries of apparent piety and respectable talents, who we hope, may be active and useful ministers of the word of life.

We acknowledge with gratitude, the exertions and charities of female benevolence, and would present to the several female auxiliary societies in our connexion, our most cordial thanks. While we are encouraged by the donations and subscriptions of the past year in favor of the great object we have espoused, and congratulate you, Christian friends, upon the rising influence, prosperity, and usefulness of this Society, we feel that much more might and must be done. Our respective branches must be increased, and the tributary streams, which form our treasury, widened and deepened. The rich must be solicited to contribute to our aid; those in moderate circumstances must be convinced that it is a privilege to co-operate in this work according to their ability; the young must early be taught the duty and pleasures of Christian beneficence; and the monies which yet lie rusting in the hand of avarice must be drawn forth to build the Lord's house.

In this noble enterprise of advancing the interests of Christ's kingdom, we may all bear a part. The period has arrived, when we are encouraged to attempt great things for Zion, the city of our God. She is soon to become a crown of glory in the hand of the Lord, and a royal diadem in the hand of our Emperor of Russia, to travel through the world for the purpose of circulating Bibles and Tracts among the Jewish people.

account of a recent journey made by us with this object in view, is given in a letter from him to the Foreign Secretary of the Jewish Society, under date of Jan. 18. The whole letter is contained in the Jewish Expositor of Sept. last, but is too long for insertion in our pages. Our readers will be gratified with a brief abstract.

The first town to which Mr. Moritz, in leaving Petersburg, was Polotsk. He tarried twelve days, and was with them in their synagogues, as well as in their lodgings. The rabbis had no idea of the value of the word of God, and explained it in a carnal sense. He was treated with respect and candor, and improved the opportunity to sow among them the seed of life, by his conversation with them, and by his desire to give the increase. He distributed among them 15 Testaments and 500 Tracts.

In Witebsk, Mr. M. remained six days and endeavored to rouse the attendants of the Jewish people to the message of peace which he delivered in the name of Christ, as well as in the name of the Jewish people. They avoided all personal intercourse with him, and would not accept his books, and had him to leave him, if possible, but the Lord provided for him 16,000 Jews inhabit this town, and one had the opportunity to preach to him and him crucified. He left 11 Testaments and 158 Tracts, to be distributed among Christian friends, as occasion might demand.

He then proceeded to Orsha, where he was received with great interest and pleasure. Beside reasoning with them in the night and by day, he distributed among them 15 Testaments and 50 Tracts, which were received with earnestness by groups collected in the streets. From Orsha he went to Shklow, where he was received with great interest and pleasure. He was heard with attention, and courageously, the word of the power of God unto salvation to all the people. He was heard with attention, and courageously, the word of the power of God unto salvation to all the people. He was heard with attention, and courageously, the word of the power of God unto salvation to all the people.

At Minsk, Mr. M. got a lodging in a large room in the house of a Jew. In a week he was at least 12,000 Jews. He stopped there for six days and found much to do. He was received with great interest and pleasure. He was heard with attention, and courageously, the word of the power of God unto salvation to all the people. He was heard with attention, and courageously, the word of the power of God unto salvation to all the people.

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At Rodonov, and Neiswich, where there were many Jews, Mr. M. was hospitably received, and had opportunity to address crowds on the subject. He had the best hope, that young men who visited him in succession, were "pierced in their hearts, and promised to pray for light and direction, and to profess the truth, if they could be converted."

Mr. M. then proceeded to Bialystok, a small town, containing about 6000 Jews. He endeavored to persuade them to give up their old religion, and to become Christians, according to the flesh, & found some difficulty in doing so, but reverence for Talmudical law imposed a formidable barrier to the success of his mission.

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The *Hampden Bible Society*, held its annual meeting at Westfield on the 14th inst. The Report of the Directors states, that the Society having become Auxiliary to the American Bible Society, the Directors have remitted \$100 that institution \$500, and have received 200 Bibles and 200 Testaments, which are ready for distribution. The Society has purchased, since its establishment 234 Bibles and Testaments.

A Cent Society has been organized in Chester District, (S. C.) with the object of distributing Religious Tracts. It has distributed to the amount of \$30 since its organization in June, and will become auxiliary to the Tract Society of Charleston.

Mr. Aaron Williams, a devoted and warm-hearted servant of Christ, was ordained on the 6th of August last, over the Church of Bullock's Creek, N. C. Rev. J. S. Adams, of York District, S. C. preached on the occasion from Psalm viii. 2. The other services devolved on Rev. J. B. Davis. On the following Sabbath, the Sacrament of the Supper was administered to 300 Communicants; a few were added to the church, and some others made to enquire, what they should do to be saved.

On Wednesday, the 13th instant, the *Boston Baptist Foreign Mission Society* held their annual meeting. The following persons were chosen officers for the three years next ensuing, viz.

Rev. Thomas Baldwin, D. D. President.

Rev. Joseph Grafton, Vice-President.

E. Lincoln, Recording Secretary.

Rev. Daniel Sharp, Corresponding Secretary.

James Loring, Treasurer.

Trustees—The above, with Rev. William Gammell, Rev. James M. Winchell, Rev. George Whipple, Josiah C. Ransford, Heman Lincoln, Jonathan Carlton, and Col. Thomas Badger.

The Treasurer has received in the last year the following sums from societies and individuals:

For the translation of the Bible	\$43 78
Christian Schools for the Heathen	36 67
Western Mission	50 62
Mission to Africa	5 00
Foreign Mission	913 03

\$1049 10

It ought to be noted in justice to the piety of the worthy sisters, who have organized themselves into charitable associations, that 477 dollars 35 cts. of the above were contributed by Female Societies, being nearly half the whole amount.

This was communicated from an African Female Society in Newport. We hope its example will encourage the charity of other descendants of Africa; and that the public attention to this oppressed people may not cease, till it may be said with truth, *There is not an African slave on the continent of America*. When this reproach of our country is wiped away, we may consistently advocate the cause of liberty, and the spread of the glorious gospel through the world.

[*Watchman*.—A Society of Ladies in Westminster, Mass. desirous of aiding in the education of pious youth for the Gospel Ministry, have contributed \$40, the avails of their industry, to constitute their Pastor, the Rev. C. MANN, a life member of the American Education Society.

A number of Ladies in the town of Dudley, Mass. have presented their Pastor, the Rev. A. Williams, \$30 to constitute him a life member of the American Bible Society.

Sabbath School in Franconia, (N. H.)

A small Sabbath School has existed in Franconia for about a year past; but its members are few and its progress small. It originated with a female who had much leisure, and who invited three or four children to come to her house and recite verses from the Scriptures or hymns to her on Sabbath evenings, promising them some little reward for their exertions. They came, were pleased, and others soon requested permission to accompany them, till, in the course of the winter evenings, their number often amounted to twenty. Yet of this small number, many have attended only one or two evenings.

The whole number of verses recited has been little more than sixteen thousand from the Bible principally, together with select Psalms and Hymns from Watts and other authors. Emerson's and part of Cumming's catechisms have been repeated. The age of the scholars is from 6 to 12 years. The larger part of the recitations have been from 6 or 8 children; and of these, several often recite one hundred verses or more at once; and one who walks between 2 and 3 miles recited the whole of Watts' divine songs, excepting 2, at one lesson.

The account of this school will seem small to those who are accustomed to other schools; but let them remember that while others have the privilege of sermons and instructions in abundance, and the excitement of seeing large numbers of their companions accompany them—there is no encouragement except from their own inclination & one single teacher; and even Parents, in some instances have been averse to sending their children. Under these circumstances, the mere existence of a Sabbath School should be an encouragement to others, even in the unpromising circumstances, to recollect the benevolent founder of Sabbath Schools and—“TRY.”

INSTALLATION.—On the 20th Oct. the Rev. RUFUS POMEROY was installed to the pastoral office over the church and first religious society in Chester, Mass. Rev. Wm. A. Hawley, of Hinsdale, offered the introductory prayer; Rev. Theophilus Packard, of Shelburn, preached the sermon from 1 John xiv. 12; Rev. Vinson Gould, of Southampton, offered the installing prayer; Rev. Jonathan Nash, of Middlesfield, gave the charge to the pastor; Rev. Benjamin R. Woodbridge, of Norwich, expressed the fellowship of the church; Rev. John Kepp, of Blandford, gave the charge to the people; and Rev. Rowell Hawks, of Peru, offered the concluding prayer. The performances were appropriate and solemn. The occasion was rendered deeply interesting by a numerous, solemn and attentive auditory, by the perfect unanimity and deep interest manifested by the church and society, and by the animated and devout style in which the singing was performed by a large and respectable choir of singers. The interest of the occasion was also heightened by the benevolence of the Female Charitable Society who presented their pastor, previous to the public exercises, with a large and elegant Bible, for the use of the desk. It is also worthy of notice, that on the evening of the same day, the Ladies of the town manifested their respect and attachment to their pastor, by presenting him with money to the amount of seventy-five dollars. Doubtless, in the performance of such Christian charity, they find “It is more blessed to give than to receive.”

Mr. Pomeroy would here express his thanks to them for this Christian benefaction, and his wish that whilst they liberally impart to him of their carnal things, they may reap abundantly from his ministry of spiritual things. *Communicated.*

Grateful Acknowledgement.—Members of the Mission embarked on Saturday the 11th of October, and their party friends, are deeply and gratefully impressed with the obligations conferred by the master, who, during thirteen days previous, showed the most ready and affectionate to them, and an animated and zealous interest in their Christian enterprise; particularly by the families whose generous hospitality experienced.—by the Ladies whose benevolence would supply every convenient comfort for their voyage—and by the inmates male and female, who contributed liberally to their substantial support.

Commissioners for Foreign Missions have made a present of their “Gods” to the *Albion*. It is at the *South Sea Islands*, (Eman, &c.) where the London Missions have for many years had missions and their labor. The *Sandwich Islands* are to receive the blessings of Christianity civilization, by means of the *American Mission*. The *Centinel* was probably led into an article in the *Baltimore Chronicle*, which particularly stated the improvement of Pomeroy's government; but misnamed

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POETRY.

From the Poems of James Montgomery.

CHRIST'S PASSION.

The morning dawns upon the place
Where Jesus spent the night in prayer;
Through brightening glooms beheld his face,
No form nor comeliness is there.
Last eve, by those he call'd his own,
Betray'd, forsaken, or denied,
He met his enemies alone,
In all their malice, rage, and pride.
Brought forth to judgment now he stands,
Arraign'd, condemn'd, at Pilate's bar;
Here spurn'd by fierce Praetorian bands,
There mock'd by Herod's men of war:
He bears their buffetings and scorn,
Feign'd homage of the lip, the knee,
The purple robe, the crown of thorn,
The scourge, the nail, the accursed tree.
No guile within his mouth is found,
He neither threatens nor complains;
Meek as a lamb for slaughter bound,
Dumb 'midst his murderers he remains.
But hark! He prays;—'tis for his foes;
He speaks;—'tis comfort to his friends;
Answers;—and Paradise bestows;
'Tis finish'd!—here the conflict ends.
He dies; the veil is rent in twain;
Darkness o'er all the land is spread,
High, without tempest, rolls the main,
Earth trembles, graves give up their dead;
"Truly this was the Son of God!"
—Though in a servant's mean disguise,
And bruised beneath the Father's rod,
Not for himself,—for man he dies.

THE CRUCIFIXION.

Imitated from the Italian of CRESCEMBINI.
I ask'd the Heavens:—"What for to God hath
done?"
"This unexampled deed!"—The Heavens ex-
claim,
"Twas Man: and we in horror snatched the sun
"From such a spectacle of guilt and shame."
I ask'd the Sea:—The Sea in fury boil'd,
And answer'd with his voice of storms,—"Twas
Man;
"My waves in panic at his crime recoil'd,
"Disclos'd the abyss, and from the centre ran."
I ask'd the Earth:—the Earth replied aghast,
"Twas Man:—and such strange pangs my bo-
son rent,
"That still I groan and shudder at the past."
—To Man, gay, smiling thoughtless Man, I went,
And ask'd him next:—He turn'd a scornful eye,
Shook his proud head, and deign'd me no reply.

MISCELLANY.

GOOD DEVISED.

For the Boston Recorder.

Christians have a general impression, derived from various periodical publications, and from their own pleasure and profit in reading Tracts, as well as from the subjects on which Tracts are written, that they are useful. But every Christian wishes for the deepest and most moving impressions concerning all the means which Providence is using for the reformation of men. If foreign missions are extensive and successful, very soon, instead of looking through all the periodical publications to learn it, he wishes for a sketch of missions, that he may see it at once. If Whitfield was successful as a preacher, he wishes for his life, in which he may learn what he did, in what manner it was done, who and how many felt the power of his preaching. If tracts are useful, every Christian who is able to assist in printing and circulating them, cannot spend a month in collecting those scattered facts, which are necessary to engage him ardently in this good cause. If he is asked to print "The Dairymen's Daughter," or "The Shepherd of Salisbury Plain," or "The Sweare's Prayer," he would be glad to know who wrote them, whether they have this proof of their excellence, that they have been printed in many editions, and in different languages, and this greater proof that they have been received with gratitude, and read with benefit; and also how many persons were benefited, and who they are, and where they are, and under what circumstances. It is a very different thing to be told that "The Sweare's Prayer" has been the instrument of the conversion of several persons; and to be told, as we were in the Recorder a few years since, that a father, mother, son and daughter, were all rejoicing together in hope of eternal life, because a traveller gave it to the father while he was whipping his oxen, and swearing at them; and it is a very different thing to see the fact stated in this manner, and to see it stated as in that letter, with all the circumstances, in the language and with the feelings of the persons concerned. There the gentleman who gave the tract is seen receiving his reward from the father to whom he gave it. The ransomed man sought and found his deliverer, and must thank him, though when he found him he felt too much for a moment, to express his gratitude in words. He could not conceal his gratitude to himself, and his wife, and his oldest son, and his second daughter, should receive such benefit from the hand of a stranger. But taking the hand of his benefactor, he said, "I can never pay you; take all the property, and every thing I have, and it shall all go before I part with the "Sweare's Prayer." It was my salvation, it was my all; and you have not only sent salvation to my own soul, but my wife, alarmed at my distress, was soon awakened to a sense of her duty, and my second daughter and my eldest son, are now joyful companions with us, in consequence of your giving me that little tract."

If it would be interesting, let a history of tracts be written. For instance; *History of Sixteen Short Sermons, intended for those who have not time to rend longer discourses.* The author is not known. They are printed in a tract containing twenty-four pages, in editions of six thousand copies, at the small expense of one hundred and twenty dollars; that is, sixteen sermons are printed for two cents, or one sermon is printed for a little more than one mill. Eighteen thousand copies of this tract have been printed by the New-England Tract Society, and distributed in various parts of the United States. It has been printed also by the Religious Tract Society in New-York, and by the Religious Tract Society in London, and by a Society in Denmark. The following are some of its effects.

"A gentleman driving through a neighboring village, threw this tract from his chaise, at a poor woman near the road. She took it up with apparent unconcern, but on finding one exactly suited to her case, she was alarmed for the safety of her soul. She was directed by the minister to whom she went for advice, to the Saviour. She has since become a living stone in the temple of God."

A friend of the Tract Society in New-England, and a minister, wrote in his note book, under this fact which he had placed in it, thus: "The poor woman above mentioned, & I, (if we are not deceived) will rejoice in heaven together, for the goodness of God, in making this same tract a word in season to both of us."

"On the 25th of Dec. 1817, a prayer-meeting was held on Shelter Island, near New-York. At this meeting, the tract entitled, "Sixteen Short Sermons," was read, which appeared to be peculiarly blessed. A revival commenced, and we humbly hope that the fruits of the revival were more than fifty persons, thirty-nine of whom have connected themselves with the church. God is pleased to make use of instruments to promote his glory."

"A soldier, it is hoped has been truly awoken to a sense of his sinfulness, by reading in that excellent Tract, the "Short Sermons," the address on the text, "Without holiness no man shall see the Lord." It was put into his hand when sick in the hospital, and by it he was convinced that he was, both by nature and practice, destitute of all holiness, and consequently without hope towards God; in considerable distress of mind, he began to read his Bible, and there became acquainted with the gracious method of salvation it reveals. I have seen those who have conversed with him, and they have expressed themselves much pleased with his deep humility of mind, his earnest desire to walk worthy of his new and holy profession, as well as with the accounts they have heard of his general deportment."—London Tract Soc. Report.

"We have a few serious men in one of our regiments of militia, to whom I have intrusted the distribution of tracts. They mention that the tract, "Sixteen Short Sermons," has made a deep impression on the mind of a young man in their regiment; that he has ever since attended with them on public worship, and at their social religious meetings. This is the second instance I have heard of this Tract having been rendered useful."—ib.

Extract from a letter of one of the agents of the New-England Tract Society.

"I will relate one interesting case of a gentleman, in this town, who had previously been a decided and zealous advocate for Universalism.—Passing one day, about two years since, on a side walk, in one of our streets, he saw before him a small pamphlet, he stooped and picked it up. It was the tract entitled, "Sixteen Short Sermons," and was open to the place where is a quotation from the first chapter of Proverbs, "Because I have called and ye have refused." He read it, and the Holy Spirit set home the word with power to his heart, and he is now a humble pious Christian, in communion with our church."

Those who know of any interesting facts concerning the effects of this Tract, are requested to communicate them. It is the object of this request, and the object of writing a brief history of this tract, to engage some Christian in its favor, so that when the present edition is sold, as it will be soon, he may make a donation of one hundred and twenty dollars, to enable the Committee of the New-England Tract Society to print it again.

GOOD EFFECTED.

A Ball-Room Dedicated to the Worship of God.

A Methodist preacher, now residing in the County of Saratoga, (N. Y.) states the following circumstance to be matter of fact, viz.

That in the winter of 1818, he was in the town of Bastard, district of Johnstown, in the Province of Upper Canada. During his stay there, he attended an evening lecture as a hearer. The preacher was Elder Card of Lowell, in the State of New-York, who was on business in that place, and by request of the people had preached several times in the neighborhood. The evening alluded to being the last time he expected to preach there, he accordingly at the close of the lecture, bid the audience an impressive and affectionate farewell.

After being dismissed, the congregation took their seats as though unwilling to leave the place. Presently a gentleman by the name of Scovil, Esq. rose, and addressing himself to Elder Card, observed for substance as follows:

"I have been at considerable expense in preparing a Ball Room. It has been occupied a few times, and I find it profitable. But some of my neighbors think I have done wrong in making a Ball Room, and on reflection I don't know but I have. And now Elder Card, if you will continue to town till next Sabbath, I will have this Ball Room dedicated for a place of public worship."

Will you engage, Sir, said Elder Card, that during your occupancy of the house, it shall continue to be used for a place of worship? I will, said Scovil. Well, said Elder Card, I will comply with your request, and tarry until the Sabbath. Notice was given accordingly. The Sabbath came—a numerous assembly attended, and the Ball Room was solemnly dedicated to the worship of Almighty God agreeable to the proposal of the owner. [New-Haven Guardian.]

At a quarterly meeting of the Liverpool Sunday School Union, Mr. D. related the following anecdote.

Six years ago, at Godalming, I saw a baggage passing, attended by a sergeant and three privates. The men said they were going to London. I asked them if they had a Bible. They had not one. One of the men, upon my making this inquiry, came forward and begged I would procure him, if it were only a piece of Bible. He had been a Sunday Scholar. With difficulty I obtained, amongst my friends, three testaments, but on taking them to the soldiers, I missed the Sunday Scholar. He came afterwards, and lamented that the Testaments were all disposed of. I succeeded at length in getting him a Bible. Four years after, a man came into my counting-house, "Do you remember me, sir?" No. He called my attention to the fact I have mentioned: "I am," said he, "the sergeant, the only survivor of the four. The Testaments you gave us, sir, were the means, I have reason to believe, of the saving conversion of the whole. We had not been at sea more than a week, before we began praying. I dare say, sir, you remember the Sunday scholar; he died seven weeks after; but very happily. His last words were 'praise & thanks-giving to God'."

Sunday School Union.—We were highly gratified (says a late London paper) with the pleasing report and the united and interesting speeches. We extract a few things from the latter.—"Though many, we are all one. We have one cause—one captain—and one watchword, Feed my lambs." "The education of children is advantageous to the parents."—"You cannot think what I have learned," (said a little Irish boy to his father, after his first lesson at a Sunday School.) "What?" replied the father. "Sit down on this stool, and I will show you." The father sat down, and his infant child taught him A, B, C, &c. The next Sabbath, the child learned, and then taught his father, A B, C, &c. and in six weeks they could both read a chapter in the Bible." "Some one questioned a little boy's veracity." "Sir," replied he, with an honest indignation, "I go to a Sunday School." The boy thought that a sufficient voucher. A father said to his little Sunday School son, "Carry this parcel (some article of trade) to such a place." "It is Sunday," replied the boy. "Put it in your pocket," said the father. "God can see it in my pocket," said the boy. An inexplicable pleasure pervaded the crowded assembly.

Christianity in India.—The daily increase of pious officers in the army in India, and the truly laudable manner in which some of them employ their talents and influence, are things calculated to afford pleasure of the most refined nature to the lovers of truth. The cold sneer of infidelity is now seldom, if ever met with, and not a few in the army are the warm and judicious friends of the Gospel. Many of them being persons of liberal education, and well acquainted with the languages of India, are capable of rendering great service to the cause of Christianity. By letters from various quarters, it appears that some engage in translating parts of the Holy Scriptures; others in correcting former versions; some assist in superintending the education of native children; others liberally contribute to their support; some illustrate the history and customs of the countries around them by their writings, and thus furnish a collateral auxiliary to the spread of Divine knowledge; others encourage the instruction of the children of European soldiers. Some take the lead in Bible Associations; others have sev-

eral schools, taught under their own personal inspection, and supported solely by themselves and their families. There is one instance in which three schools, consisting of 300 children are superintended by an English officer. We cannot but observe with delight, pious ladies also, the wives of these officers, employing their talents in writing useful tracts and books for children—engaging in the superintendence of native schools, and schools of industry, as well as visiting the cottages of the poor, and endeavoring to conduct them to the knowledge of Jesus Christ.

To persons who are anxiously observing the progress of Christianity in India, these circumstances are of no ordinary interest; and the Minister or Missionary, who has such useful coadjutors planted around him in the scene of his labors, and schools of industry, as well as visiting the cottages of the poor, and endeavoring to conduct them to the knowledge of Jesus Christ.

"We have a few serious men in one of our regiments of militia, to whom I have intrusted the distribution of tracts. They mention that the tract, "Sixteen Short Sermons," has made a deep impression on the mind of a young man in their regiment; that he has ever since attended with them on public worship, and at their social religious meetings. This is the second instance I have heard of this Tract having been rendered useful."—ib.

EVIL PREVENTED.

A daring attempt to murder and rob, was made in Athens, Georgia, the 2d inst. On that day Mr. Ashbury Hull had returned from Milledgeville with about \$8000 the property of the college. In the evening of the same day, two strangers came into the village and put up at a public house for the night, called for a room, and it was supposed went to bed. Between 11 and 12 o'clock they went out and proceeded directly to the house of Mr. Hull. A young man was up in the house, and reading, when they came and knocked at the door, which he opened. One of them immediately entered the house, and asked of the young man whether there was not money in the house, and where it was deposited. Upon his not receiving any information, he declared that he knew there was money, and that he would have it, and that he would first take the life of the young man. He then presented a gun at his breast, and snapped it, but it providentially missed fire. Before he could make a second attempt he closed it with him; the noise soon awoke Mr. Hull and another gentleman who was in the house. Before any injury was done they arrived at the scene of action, and the villain, perceiving that they were likely to be overpowered, escaped from the house. An alarm was given and they were pursued, and we are happy to state were apprehended, and are now lodged in jail. [Missionary.

—AMONG WHICH ARE THE FOLLOWING—

A complete assortment of Carey's, Woodward's, and Hudson's Bibles, of various sizes, some in very elegant Calf and Morocco Bindings to suit purchasers; Scott's Family Bible, Woodward's edition, 3 volumes 4to.; Gill's Exposition, 9 vols. 4to.; Whitby on the Five Points, English ed.; Dreilincourt on Death, do.; Clarke and Pyle's Paraphrase, do.; Blundell's Sermons, do.; Bates' Works, do.; Do. Harmony, do.; Watt's Works, 4to. do.; Aix's Reflections, do.; Clarke's Hebrew Catechism, do.; Brooks' History of the Puritans; Simpson's Plea, (a reasonable and able work) do.; Do. boards, do.; Dodridge's Rise and Progress, 8vo. large print, do.; Newton's Works, 6 vols. 8vo.; Leland on Revelation; Female Biography; Scott on Baptism; Brown's Catechism; Beppage's Addresses; Hunter's Sacred Biography; Chalmers' Sermons; Romsey's Sermons; Masillon's do.; Bishop Watson's Life; Mrs. Hannah Moore's Works; Barlow's Sermons; Owen's Exposition; Burder's Oriental Customs; Hervey's Works; Buck's do.; Wardlaw's Discourses; Life of Spencer; Clarkson's life of Penn; Federalist; Paradise Lost, (neat edition); Memoirs of Oberon; Do. of Miss Caroline Smartt; Wilbur's Catechism; M'Dowell's Bible Questions; Tyler's History; Taylor and Hampton on Atonement; Smith's Letters to Belsham; Young Minister's Companion; Reid's Works; Scott's Reply to Tomline; Mosheim's Ecclesiastical History; Harmer's Observations; Calmet's Dictionary; Morse's Universal Geography, abridged, 1 vol. 8vo. fine; Do. do. common; Do. Geography, made easy for schools, 20th ed. (July, 1819) neatly printed; Do. Gazetteer of the Eastern and Western Continents, 2 vols.; History of New-England; Bradley on Revivals; Pond on Baptism, in reply to Judson; Stuart's Philosophy; Smith's Theory of Moral Sentiments; History of the Indian Wars; Pridgeaux's Connection, 4 vols. bound; Henry's Commentary, 6 vols. folio, in good condition; Grimshaw's England; Russel's Modern Europe, 5 vols.; Trumbull's History of Connecticut, 2 vols.; Do. History of the United States.

SAMUEL TRAIN,
No. 22, *Merchants'-Row,*

OFFERS for sale, & constantly keeps on hand, a large and complete assortment of Spanish Ox Hides, dry and salted—Calcutta Hides—Georgia—Cape de Verd do—Cape de Verd Goat Skins, in the Hair—Slaughter and Spanish Soil Leather, and Upper Leather—Calf Skins, in the tan, and curried—Horse Hides—Sheep Skins, &c. Leather received on consignment, and cash or hides advanced. Oct. 23.

Fashionable Variety Shoe Store.

JOSEPH MORTON, No. 39, *Marlboro-Street,* offers for sale an extensive assortment of Ladies', Gentlemen's, Misses, Boys, and Children's BOOTS and SHOES, warranted of the first quality, and particularly adapted to the present season, which will be sold on the most reasonable terms.

I have been at considerable expense in preparing a Ball Room. It has been occupied a few times, and I find it profitable. But some of my neighbors think I have done wrong in making a Ball Room, and on reflection I don't know but I have. And now Elder Card, if you will continue to town till next Sabbath, I will have this Ball Room dedicated for a place of public worship.

100 yards black and colored Prunelle—50 do. Kid Skins, assorted colors—black and colored Ribbons, suitable for shoe trimmings—Silk and Linen Braid—Boot Cord, &c. Oct. 23.

DOMESTIC GOODS.

JOSIAH VINTON, Jr. Chambers over Luther Parks' Auction Office, No. 6, Kilby-street, has for sale, an extensive assortment of DOMESTIC GOODS, viz.:

Brown Shirtings; Bleached do. Brown Sheetings; Bleached do. Gingham; Stripes; Checks, 3-4 and 4-4. Ticking; Sattinets; Yarns, No. 5 a 19. Thread, &c.

The above will be sold at very reduced prices, for cash or short credit. Consignments solicited, and cash advanced. 3m. Oct. 23.

Lane's Patent Parlour Stoves.

MANY gentlemen of genius and science, from experiment and observation, have decided to give their approbation in their favor, as preferable to any before offered to the public, for warming rooms with the least quantity of fuel. They are exceedingly well calculated for dwelling rooms, bed rooms, nurseries, stores, counting houses, offices, &c. with all the advantages of a close stove to kindle the fire, and when open the fuel consumes moderately, and furnishes an agreeable warmth to the room, having none of the disagreeable effects of the close stove. This stove is calculated for either wood or coal, having grates—it may be placed where any other stove may be put, but is particularly intended to be placed to any fire place in a room, store, &c. the pipe passing into the chimney, through a fire board or brick work, under the mantle, (the closer to be as close as possible.) The stove, and by handles also affixed to the stove, may be removed from room to room in a few minutes, with the pipe, which is also affixed secure to the stove. An assortment of the above Stoves, are just received, and for sale by ELIJAH VOSE, Jr. No. 7, Dock square. Oct. 21.

JOHN KUHN & SON—TAILORS,

No. 12 & 13, *State-street,* INFORM their customers and friends that they have determined to reduce the price of their Stock generally—intending thereby to controvert an erroneous impression existing in the minds of some, that Tailors ask more for their Goods than they may be obtained for elsewhere. Their Stock consists of a good assortment of Broadcloths, Cashmere, Vestings, Buttons, and every article usually sold by those in their line—which they will sell made into garments or otherwise. This reduction in the price of Goods justifies them in a reasonable expectation of well accommodating those who may please to call. Oct. 16.

Hard Ware, Cutlery & Fancy Goods

M. NEWELL, No. 28, *Broad-street,* OFFERS for sale, received by the late arrivals from Liverpool, and now opening, a very complete assortment of Birmingham and Sheffield Wares, comprising almost every article wanted for the Country Trade, which will be sold low for Cash or approved Credit. 6w. Sept. 25.

Live Geese Feathers—prime quality.

J. BUMSTEAD & SON, No. 68, *Cornhill,* have just received a large quantity of LIVE GESE FEATHERS, which are of uncommonly good quality; and which they offer for sale by the bale, bag or single pound.

As usual, Down, common Feathers, Upholstery Goods, &c. 3m. Aug. 28

Boarding and Day School, for Young Ladies, No. 3, *Winter-Street.*

MRS. SCOTT'S Winter term, will commence November 1st, for tuition in the following branches, viz.:—Reading, Writing, Arithmetic, Grammer, Orthography, Rhetoric; Geography, Ancient and Modern, with the Globes and Maps; Ancient and Modern History, Composition, Astronomy, Botany, Chemistry, Embroidery, Tambouring, Ang Work, Working Muslin, plain Sewing, Crayons, Chalks, Transparency, Drawing & Painting in Water Colours on Paper, Silk and Velvet. Terms for the different branches, 8s. 6. 12. Board per quarter, 32. 60.

Old Colony Collection, No. 15.</